

MISCELLANEOUS
LETTERS,

Giving an Account of the

WORKS
OF THE
LEARNED,
Both at Home and Abroad.

To be Published Monthly.

For the Month of JUNE, 1695.



L O N D O N ;

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Miscellaneous Letters.

The Travels of Monsieur Le Maire to the Canary-Islands, Green-Cape, Senegal, and Gambia, under the Directions of Monsieur Dancourt, General Director of the French Royal Company of Africa, in 12°. Paris 1695.

S I R,

AS few Books are so useful, and at the same time so entertaining as Accounts of Travellers, few Books also meet with so favourable a Reception from the Publick. This will likely have the same Fate, being written with a great deal of Care and Accuracy.

Monsieur *Le Maire* arrived on the first of *May* 1682, in the Road of the great *Canary*, which Island is about 30 Leagues in Circuit. The Town stands within a League and half of the Road, and contains about twelve thousand Inhabitants; the Houses are low, but very convenient, and pretty well built. Tho the Bishop and Governour of those Islands reside at *Teneriff*, yet this Town is the Metropolis, and therein are the Episcopal See, the Tribunal of the *Inquisition*, and the supream Council, which is as the Parliament of the seven Islands.

The *Spaniards* made the Conquest of them in the Year 1460, and sent the greatest part of the Inhabitants Slaves to *Spain*. These Islands were formerly called *Fortunate*, because they produce whatever is necessary for human Life. The Inhabitants make ordinarily their Harvest in *March*, but in several Parts they have

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two Crops in a Year. The Water is not there so good as other things, but to mend it, they put it into great Pots made of a sort of Earth full of Pores, through which the Water distils, leaving behind in the Pot all its bad Quality.

On the 4th of *May* our Author came to *Teneriff* Island, in which there is a little Town called *Sancta Cruz*; there is also that famous Mountain called the *Pic*, the highest in the World, which is seen forty Leagues off from the Sea. That Island produces the good and renowned *Canary* Wine, which is so much lik'd in *Europe*, since the *Spaniards* brought the Plant that bears those excellent Grapes out of *Candia* into that Island.

On the 7th of the said Month Monsieur *Le Maire* passed the Tropick of *Cancer*; on the 8th he came near the Coast of *Barbary*, and of the *white Cape*, which was first discovered by the *Portugueses* in the Year 1454, and named *White*, because the Soil is barren and without Greenness. There is abundance of Ostriches in that Country, and one of their Eggs is a sufficient Meal for eight Men. The Inhabitants are Mahometans, they are divided into Tribes, and the richest of them is always owned for the King or Chief of the rest.

The 19th our Author came to the *Green Cape*, so called by the *Portugueses*, because it appeared green when it was discovered. The next day he doubled that *Cape*, and came to an *Island* named by the Dutch *Gorce*, because it is somewhat like the old *Gorce* in *Zealand*.

The first Care of Monsieur *Dancourt* was to visit the Factories of the *African* Company that are along that Coast, and to that end he travelled over the Country about fourscore Leagues, from the Mouth of the River *Senegal* to the Mouth of the River *Gambia*, which are the two Arms of the *Niger*, and Monsieur *Le Maire* was all that while with him. They begun their Journey on the 6th of *December*, through the Country of *Senegal*, which was attended with many Difficulties, for there is nothing to be found in that Country: They march'd from Morning till Sun-setting without resting themselves but a little while about Noon, to eat the Victuals they brought with them.

The Houses in that Country are made with Straw, and have about four Paces Diameter; the Roof is supported by four or five Forks, they have neither Doors nor Windows, but only a little Hole like
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an Oven. Tho the Country is very hot, yet the Inhabitants make at all times a Fire in their Houses, which makes such a Smoke, that it is impossible for any body else to live a quarter of an hour in those nasty Places. They have no other Floor but Sand, on which they sink sometimes to their very Knees. Their Beds are sutable to the Magnificence of their Houses; they are made of Sticks twice as big as ones Thumb, tied together with a Rope: The richest sort amongst them put a Mat on those Sticks instead of a Quilt. The Men of that Country lead the most lazy Lives in the World, they themselves meddle with nothing, and the Women alone drive on the Trade.

On the 13th of *December* our Travellers came to the Island of *St. Lewis*, which is the Place of the greatest Commerce: The Negro's bring thither their Commodities, such as Leather, Ivory, Slaves, and sometimes *Ambergrease*. The *French* send the Slaves they buy in that Country into their Plantations in *America*, to work about their Sugar. The tallest and strongest of them costs not above ten Livers apiece, and they sell them in *America* for above 300.

The River *Senegal* divides the *Moors* and the *Negro's*; the first wander up and down in the Country, and continue in the same place no longer than they find Food for their Cattel, whereas the Negro's live together in Villages; but the first are a free People, whereas the second are tyrannized over by their Kings.

The Kingdom of *Senegal* is the first State of the Country of the Negro's; its Extent is about forty Leagues along the Coast: The King is called *Brac*, which is a Name of Dignity, but he is so poor, that very often he has hardly *Mill* to live upon.

Next to the States of the *Brac*, are those of the *Cheiratick*, that is to say, *most Great*, having above ten petty Kings for his Tributaries. He eats *Mill*, Beef, and Dates, and drinks Milk, but never a drop of Wine or Brandy. Beyond his States lies the Country of *Fargois* and *Enguelland*, about 300 Leagues from the Habitation of the *French*: but our Travellers went no further.

Monsieur *Le Maire* makes here a Digression upon the Inundation of the *Niger*, which he imputes to the abundance of Rain that falls under the Equinoctial Line in the Months of *July*, *Aug.* and *September*. He closes his Book with a Description of the Country from the Mouth of the River *Senegal* to the River *Gambia*, and makes many

curious Remarks upon the Manners and Customs of the Inhabitants, about the Trees and Plants that grow in the Country, and the various sorts of Animals that are found there.

The Bookseller has added to these Travels of Monsieur *Le Maire*, a Relation of the Country about the Rivers *Gambia*, *Bresalmo*, *Zamenea*, *St. Domingo*, and *Gueva*, done by another Hand, in which the Reader will find many curious Observations.

Johannis Faes, Stadenſium ac S. Wilhadi Paſtoris Primarii, Chriſtus incoenatus, in 8^o. Bremen. 1694.

THE Authors of the Liturgies, many of the Fathers, and perhaps the greatest part of the Schoolmen, and even some Protestant Divines, have believed that Jesus Christ did eat his own Body, and drink his own Blood at his last Supper; and this Opinion has still at this time many Followers. The Author of this Treatise is of another Perswasion, and endeavours to prove that Doctrine, notwithstanding its Antiquity, and the Authority of its Professors, has no real Foundation, but is altogether groundless.

The first Proof that he makes use of, is taken from the Silence of the Evangelists, who mention no where that Jesus Christ ate the Bread, or drank the Wine after the Consecration. The second is taken from the Nature of a Will or Testament, which is never made in favour of the Testator himself, but in favour of the Heirs. And besides, the End and Effects of the Communion do chiefly consist in uniting the Christians, in strengthening their Faith, in reviving their Charity, in giving them an Earnest of their Salvation, of the Forgiveness of their Sins, of a glorious Resurrection, and of an happy Eternity; and what need had our Saviour of these things?

Our Author having proposed his Proofs, answers the Reasons alledged by the Fathers, and other Doctors, Papists and Protestants, who have maintain'd the other Opinion.

Le Discernement de, &c. *The Difference between True and false Morals ; wherein are discovered the Defects of Tully's Offices, and of his Books of Friendship, Old Age, and Paradoxes. In Twelves, Paris 1695.*

THE main Design of this Work is to shew that there can be no Vertue without Faith in Jesus Christ, and the Hope of an eternal Life ; that it is vain to teach Men what they are to do, unless they are made sensible of what they are in themselves ; that it is not enough to acquaint them with their Original, unless they are acquainted with the Excellency of the End for which they are designed : and lastly, that except they feel their own Misery and Corruption, the greatest things that are told them, serve only to entertain their Pride, and make them the more opposite to God.

In the first Chapter our Author sheweth, by the Distinction of the Soul and Body, the Difference of the Goods that are proper for us ; and how unjust and cruel we are to our selves, in preferring the Advantages that relate only to our Body, to those that relate to our Soul ; and that all our Misfortunes proceed from that unlucky Choice. We look only upon this present Life, without casting our Eyes any further ; no wonder then if we do every thing for the sake of a temporal Felicity.

The second Chapter is employed in shewing, that in all respects there is nothing reasonable in that Choice ; and that what we commonly call *Humane Reason*, is only our Imagination, which leads us into Disorder and Corruption. The Author proves the *Unity of Reason*, by the Unity of Truth, by its Universality and Immutability ; and in this Sense he sides with St. *Austin*, and owns no other Reason but the *Verbum Dei*. He sheweth then that Men being corrupted, they cannot but very imperfectly consult that *Reason*, nor are they able to follow its Dictates, because the Baits and Inticements of Concupiscency prevail over the inward Light ; and therefore it was necessary that that Reason should incarnate it self to help our Weakness, and to produce in us some Sentiments stronger than our Lusts.

Accord.

According to this Principle it is easy to show, that Heathens could neither be just, nor instruct us; and this is done in the third Chapter. The noblest Thoughts of the Pagans, says our Author, are always mixed with some Sentiments full of Vanity, that blemish them; so that if they raise sometimes our Souls, they sink them immediately after, and leave us always wavering between the Light and the false Inspirations of our Senses and Imagination: from whence he concludes in the fourth Chapter, that what we call *Humane Vertues*, is but a Mixture of Lowliness and Pride; and that if the Love of our selves is really a Good, it is only so as long as that Love incites us to prefer the good of our Souls to the good of our Body, and a future Life to the present.

The fifth Chapter discovers the Sources of *Vertue*, and why Men won't neither practise it nor know it. We don't love what entirely breaks Society; an open Injustice, Treachery, Ingratitude, or Violence, raise our Anger; but we account for nothing a violent Passion for the World. To have a great deal of Ambition, even of Pride if seasoned with Discretion, to love all the Pleasures of this World, when they are not hurtful to our Fortune or our Health; to long after Riches, Honour, and the Glory of this World, and to love only our own selves, are such Sentiments that appear so natural to us, that we take them for the Dictates of the supream Reason; and we are so pleased with them, that we imploy our Industry in forging a thousand Pretences to avoid consulting the *Primitive Light*. This premis'd, our Author comes to the second Part of his Design; which is to shew, that there is nothing more false and more deceitful, than those great and shining Maxims taken out of *Tully*, which the most considerable part of Mankind seem to have chosen for the Rule of their Life.

The Author owns that *Tully* had undertaken a noble, great, and useful Work, in writing his Treatises of *Offices*, of *Friendship*, and of *Old Age*, which include the whole Course of Humane Life in all its different Degrees; but he tells us at the same time, that never was a good Project so ill executed. To prove this seeming Paradox, the Author follows him closely; and about the four Vertues, which are the Subject Matter of the first Book of the *Offices*, he finds nothing but what in our Principles is contradictory to *natural Light*. He sheweth the Vanity and Imperfection of his Discourse upon *Prudence*, having not acquainted us with the Cause of the

the Precipitation or Rashness of our Judgments, nor the Object we are to consult.

But our Author is most especially angry with those, who will learn the Rules of Justice from a Man, who thought himself in the right to do all the Harm he could to those who unjustly offended him; and who acknowledged no other ground of the Duties Men owe respectively one to another, than the Treaties between them transacted. He agrees with him in saying, that the Love of Riches is a Source of Injustice; but he severely rebukes him for his having attributed to a Greatness of Soul, that love of Riches, of Honours, and Domination. This grants, says our Author, to Mens Covetousness and greedy Desires all that they are able to ask.

He thinks that *Tully* has not better known how a Man may be useful to his Neighbour, than the Principles of Justice; and that what he has said concerning Employments, only serves to flatter our Natural Vanity. He finds him no less mistaken in his Discourses upon Liberality, Gratitude, and the Order which is to be observed in our Benefits; all these things being as many Dependencies of Justice.

He pretends, that according to *Tully's* Maxims, Fortitude is a forged and chimerical Vertue; that Ambition, which in his Principles can agree with it, knows no bounds; that an ambitious Soul is prepossessed with Craftiness, Violence, Envy, and the love of Riches; and that the Fortitude and Courage of him who aims at Authority and Magistracy, consists in having a Diffidence of himself.

To establish the Vertue of Temperance, *Tully* distinguishes the *Appetite* from *Reason*; and tells us the Effects of both: but here we are told, that his Knowledge about this Point was very undistinct and confused, and could be of no use to him. He likes not better what he says concerning Voluptuousness, the *Decorum*, and his Method for the choice of a Manner of Life.

The Author comes now to the second Book of the *Offices*, wherein *Tully* treats of the *Utile*, and of *Glory*; and sheweth, that whatever he has said, being in his own Confession but meer Probabilities, the same is useless to Vertue, which must have certain Rules to go by. He pretends that nothing is more opposite to good Sense and natural *Light*, than to place our Glory in the Admiration of Men, as *Tully* has done. Where can be the Vertue of him,

him, whose Self-love is the Principle, Motive, and End of all his Actions? Where is the Justice of the Man, who does not give Glory to him to whom alone Glory does belong? Our Author advises, that to inspire a young Man with a true Greatness, we are to inspire him at the same time with Humility; for otherwise we do only help to the swelling of his Pride.

Tully endeavours in his third Book to shew, that the *Utile* cannot be separated from the *Honest*; and here it is proved that by their being confounded, all things are in confusion; and that in his own Principles the *Utile* is to be preferred to the *Honest*.

Our Author comes to the Book of *Friendship*, wherein *Tully* brings in *Lelius* discoursing upon that Vertue; and the first Remark he makes, is about the Mistake of some Learned Men, who have endeavoured to reconcile *Tully's* Opinion with that of *St. Austin's*. Then having established the Difference between the Friendships formed by Reason, and those that owe their Birth to Self-love, he finds that the so much celebrated Friendship between *Lelius* and *Cato*, is but a sensual, unjust, and unreasonable Friendship; which gives to the Creature what only belongs to the Creator.

But the Book of *Old Age*, says our Author, does still more plainly manifest the Genius of the Heathen; and of the four Reasons that *Cato* employs to prove that *Old Age* is not grievous, unpleasant and irksom, the most innocent is here represented as contrary to good Sense and Piety.

By the *Paradoxes*, he shews the Opposition of the Stoicks Principles to the Christian Religion; and that the most wise Pagans were the most miserable, and the greatest Slaves.

Besides this Criticism on *Tully's* Works, one may find an exact Analysis of the same in this Book, with the Confutation of some famous Modern Authors.

*Arnoldi Wesenfeld Dissertationes Philosophicæ quatuor
Materiæ selectioris de Philosophia sectariâ & electivâ:
quarum, 1. De Philosophiæ sectariæ natura. 2. De
Philosophiæ sectariæ Arcanis & Incommodis. 3. De
Philosophiæ electivæ naturâ, & nostro presertim seculo
necessitate. 4. De commodis Philosophiæ electivæ.*

In Quarto, Francfort 1694.

THE Author begins his first Dissertation with the Explanation of these words, *Philosophy* and *Sect*; and sheweth how contrary to good Sense it is to bestow the name of *Philosopher* on a *Sectary*. A Philosopher, says he, cannot be called a *Sectary*, because a *Sectary* has already a settled System, and his Opinions are fixed, which hinders his Reason from seeking Truth, and diverts his Thoughts from its farther search; whereas the Search of the Truth of Natural things, is the only Aim and Application of a true Philosopher; and so a *Sectary* and a Philosopher are diametrically opposite, and properly speaking, a *Sectary Philosopher* is but a Chimera.

The characteristical Marks of the *Sectaries*, are these five:

1. They have a most intolerable Contempt for any that are so bold as to contradict the Chief of their Sect.
2. They are so much prepossessed with what their Chief teaches them, that they defend all his Opinions though never so unreasonable, or at least excuse them.
3. They go further, and endeavour to destroy whatever is opposite to their Master's Maxims.

4. They have a blind and unreconcilable Hatred for those who hold a Doctrine different from theirs. And,

5. Which I should have said at first, they have so absolutely given up themselves to the Authority of their Master, that Truth has no manner of Power or Influence over them.

In short, says our Ingenious Author, the blind Submission of the Papists to the Pope, is able alone to give us a sufficient Idea of the Submission the Sectaries have to their Chief.

And indeed the Philosophers who choose a Chief, look upon him as upon a *Philosophical Pope*; whom they believe *infallible* in all, or at least in the most part of what he teaches. This may be proved by the Example of the Disciples of *Pythagoras*; who owned such an Infallibility in their Master, as blindly to believe whatever he told them, and the most incomprehensible Doctrines went easily down with them, with one *Magister dixit*. *Aristotle* has also been owned by his Followers for an *infallible Oracle*, and his Doctrine called *summa veritas*: And the *Cartesians* of this time, notwithstanding their fair Pretences, come very near to those Expressions, when they say, (alluding to *Descartes's* Christian Name) that he has raised Wisdom or Learning from the Grave; *Renato nato sapientia tota renata est*. The *Apotheosis*, and *Canonization*, practised in the Church of *Rome*, have been introduced into Philosophy, and Sectaries have forged a Philosophical Idolatry. *Pythagoras* was ranked among the Gods, *Divis annumerarunt*; his House was turned into a Temple, where he received Divine Honours; *ipsamq; pro Deo coluerunt*. But this must be understood of a subordinate Worship, near a-kin to that the Romanists pay to their Saints. The Philosophers of *Cologne* have also in a manner canonized *Aristotle*, in bestowing upon him the following *Encomium*; *Aristotelem sic fuisse Christi Precursorem in Naturalibus, quemadmodum Joannes Baptista in Gratuitis*.

The Conformity between the Sectary Philosophy, and the *Romish Church*, will appear the more, if we consider that Commentators, Interpreters and Doctors, have in the one the same Place and Authority, that Cardinals, Bishops and Abbots have in the Hierarchy of the other; and when we see so many various Sects in Philosophy, which however own the same Chief, such as are the *Nominals*, *Reals*, *Scotists*, *Thomists*, &c. in the School of

of *Aristotle*; does not this call to our Minds the various *Orders* in the Popish Church, who have retained the Names of their Founders? And as upon entring into any of these *Orders*, there are some Vows required, as the Vows of *Obedience*, *Chastity*, and *Poverty*; are not likewise young Students upon entring into *Universities*, required to make a Vow of *Philosophical Chastity*, though they don't think on it; by which they are bound to abstain themselves from the Love of Truth as a forbidden Fruit, if it be opposed to the Opinion of the Sect whereof they embrace the Profession? Don't they make also a Vow of *Philosophical Poverty*, since they must be contented with what their *Sect* teaches, without attempting to enrich themselves by new Discoveries, and new Acquisitions in the Knowledg of Truth? These two Vows imply that of *Philosophical Obedience*; by which they are bound to enquire into natural things no further than it is prescribed by the Orders of their Chief. Here is also a capital Doctrine of the Church of *Rome*; for as in this, People precisely and blindly believe what the Church believes, so likewise Sectaries, without any Examination or Discussion, embrace all the Tenets of their Doctors.

Though those who are guilty of so blind a Submission, as takes from them the Liberty of enquiring into the Truth of things, are here severely condemned; our Author grants, that in the first Study of Philosophy a Disciple must be credulous, *Discipulum oportet esse credulum*; but upon this Condition, that he must not divest himself of the Liberty of enquiring into the Grounds of his Belief; and according to the Progress he makes in Knowledg, he must rid himself from his Credulity: For his *Philosophical Faith* must be but a *temporary* One; as it has been very well observed by one of the most Learned Men of his Age, *Verulam de Augm. Scient. Lib. 1.* We are forced to see with other Mens Eyes, when ours are too weak to endure the flashing of a great Light; but we must by degrees, and betimes, use our selves to it, that we may see with our own Eyes without any Dependance on others. The young Eagles exposed to the Rays of the Sun, look fixedly in a short time on that bright Planet in its greatest Splendor. The rest of this Dissertation is upon the Respect due to the Antient

Philosophers ; and contains the Cause of that Philosophical Slavery, which has so long continued in the World, and the Reason why Men did not think to free themselves from its Yoke.

In the second Dissertation our Ingenious Author enquires into the mysterious Conduct of those who have endeavoured to introduce Sects in Philosophy ; but because it would be too long to examine all the Authors of Sects, he confines himself to these three, *Pythagoras*, *Aristotle*, and *Descartes* ; and then enquires into the Defects of Philosophy, when it is tied to a Sect. Such a Philosophy is so far from perfecting the Soul of Man, that it is rather an Hinderance to its Perfection ; because it hinders us from seeking Truth, and deprives us of the lawful use of our Reason to submit it to other Mens Opinion. I grant, that we are not able to come to the Knowledge of all the things in the World ; but I think we may justly complain of Philosophy, which ought to be a continual Study of true Wisdom, if instead of helping us to the Knowledge of natural things, it endeavours to extinguish our Lights, and shorten our Sight. If at least we should know, that we are really ignorant, it would be advantageous for us ; for thereby we should be perhaps excited to surmount the Obstacles that have frustrated our Studies ; but the Ignorance entertained by a *Sectary Philosophy*, can never produce that good Effect, having its rise from the too great Opinion we have of the *Genius* of him whom we have chosen for our Chief. Lying under such a Prejudice, we wholly rely upon him as if he knew all that can be known, without thinking in the least of enlarging our Knowledge. The worst of this is, that when the Chief of a Sect lies under some Errors, as they often do, we blindly engage our selves in the same ; so that besides our Ignorance, we fall into an incurable Depravation of Mind. Our Perceptions are not only then defective, but we also lose our Judgment by degrees ; because having trusted our selves to the Conduct and Judgment of others, we make no use of our own to judg of things that are the Object of Philosophy.

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This premised, it follows, that to the *Sectary Philosophy* we are to prefer an *Elective*; and our Author in his third Dissertation, considers its Nature and Necessity. To describe this *Elective* Philosophy in as few words as possible, it is sufficient to say, that it gives liberty to adopt whatever is contained in the Writings of Learned Men, which can give us the Knowledge of Mysteries of Nature; and that one of its chief Precepts is to look for Nature in Nature it self, and consider the same with Care and Application, in order to discover some Truth unknown to us at this time. This is to say, that the Philosophers, called *Electores* by *Joh. Franc. Picus Mirand.* being convicted of the Infirmary and Shortness of Humane Mind, and that there are yet in Nature thousands of Abylles unfounded, think that the best way to make a Progress in the Knowledge of Natural things, is to borrow from the Writings and Labours of Learned Men, what they have observed on the same, and then compare it with Nature it self, without Prejudice or Partiality, admitting for True what really appears so after a most exact and nice Examination. This Philosophy gives doubtless a greater Satisfaction; for we see what others have discovered before us, and we may reap some Benefit from their Labours. But besides, it teaches us to make a good Use of our Reason; it uses our Souls to an Ingenuity that makes them great and noble; and inspires us with a certain Justice and Equity, which determine us to esteem as much as we ought, both the Antient and Modern, without engaging our selves into their private Quarrels. This Method is beyond Contradiction, very useful to those who aim at the true Knowledge of Philosophical Sciences. As in *Mechanicks* we make use of the Discoveries of all Men that have been before us, and of those who are still living, I don't see any reason why in Philosophy we should not enjoy so reasonable a Liberty.

Some to run down *Elective Philosophy*, have objected, that if the choice of *Dogma's* is tolerated in that Science, that Liberty will soon be boundless, and degenerate into a *Philosophical Licentiousness*; so that to avoid that Excess, it is better, say they, to stick to a certain Sect and System. But to this one may answer, that Slavery in Philosophy is an Excess no less
vicious

vicious and dangerous, than Licentiousness; that they are two Extreams which we must avoid in following an *honest Liberty* as a *Medium*, according to the Precepts of *Elective Philosophy*, which does not suffer its Disciples to go beyond a reasonable Liberty: 'Tis true, that some conceited and sparkling Wits fall into a kind of *Scepticism*, near a-kin to Philosophical Libertinage; that is to say, that by following no Sect, they think every thing probable. But this is a Vice peculiar to those Wits which are not yet come to their Maturity, and whose Judgments are too rash, and not the Fault of *Elective Philosophy*. But this Argument may be retorted with more Justice against *Sectary Philosophy*: for by the Arbitrary Power, it assumes to determine without Appeal the most difficult Points though unknown to it self; Men are distasted, and turn *Scepticks*.

This closes the fourth Dissertation.

Exercitatio Historico-Theologica, in quinque Partes tributa, de Ecclesiæ Græcæ & Orientalis à Romana & Papali perpetuâ in hunc diem dissensione, à Frid. Spanhemio Frid. Fil. SS. Theol. Doctore, Acad. Lugd. Bat. Professore Primario, ejusdem Bibliothecario, Ecclesiastâ disertissimo, &c. Leiden, 1694. in 4°.

They must be great Strangers in the Common-wealth of Learning, who don't know the great Endeavours the Papists have used to make People believe that the *Greek* and *Latin* Churches have always agreed about the Essential Points of Religion, and that both own the Pope of *Rome* for their Chief: 'tis very well known also how much it concerns them to establish that Opinion. Many learned Protestants have laboured to undeceive the World, and they have produced so many convincing Reasons to prove the Dissension between those two Churches, that it was not thought any Papist would for the future engage himself in that Dispute: However, some have lately attempted it, and this has engaged the Learned Dr. *Spanheim* to write this Dissertation, in which he has set this Controversy in its full Light.

To begin, he rightly states the Question. *Leo Allatius*, a *Greek* by Birth, but bred up in *Italy*, and entirely devoted to the Interest of the *Romish* Church, mentions the Uniformity of the Doctrine of the *Greek* and *Latin* Churches under this Title, *The Union of the Eastern and Western Churches*. *Petrus Arcadius*, another *Greek*, bred up in the Seminary of his Nation at *Rome*, has done the like; but it is necessary to know what they understand by those Churches: by the *Western* they mean that Church which owns the Pope for its Chief; and by the *Eastern*, the *Greek* Churches that acknowledg the Supream Authority of that Pontiff, or (according to the Interpretation of *Allatius* himself) submit themselves to the four *Patriarchs* own'd for such by him: For he disowns

disowns those who have vigorously asserted the Rights of their Churches, and have not complied with the Supremacy of the Pope. Whether the *Popish Church* deserves the Title of *Western Church*, is not now the Question; but we deny that the *Greek Churches* as restrained by those Authors, might be stiled the Eastern Church.

The *Eastern Church*, properly so called, includes in her Bosom all the Christians, who, since *Photius* down to our Time, continue to be separated from the Latin or Romish Church. Many of them groan at this time under a hard Slavery in the Empire of the *Turks*. A part of that Church preserves still some Purity, such as the Christians properly called *Greeks*, the *Melchites* or *Syrians*, to whom we may join the *Georgians*, *Iberians* and *Muscovites*. Another part has degenerated from the Faith and Discipline of the antient Eastern Church, such as the *Nestorians*, *Dioscorians*, *Cophti*, *Jacobites*, *Abissini*, *Ethiopians*, *Armenians*, and *Maronites*. The *Greeks* so properly called, under the Patriarch of *Constantinople*, must be divided into two Classes, as it is owned by *Luc. Holsterius*, *Joannes Morinus*, *Rich. Simon*, and the Author of the Critick History under the Name of *Moni*. Part of them are natural *Greeks*, diametrically opposite to the Latins, keeping the Doctrine, Discipline, and Rites of the antient Greek Church; and the other part are but Bastard Greeks, or *Greeks latinised*, as *Rich. Simon* calls them; that is to say, that having forsaken the Discipline of their Fathers, they have imbraced the *Romish Traditions*, and made a sincere or dissembled Agreement with the Latin Church, having been corrupted by the Pope's Missionaries, or by the Education they received in the *Seminaries* founded for that purpose, at *Rome*, *Naples*, *Venice*, and other places. These must be divided again into several Orders; for some amongst them have but feigned an Union with the Papists to raise their Fortune, as we learn it from *Pachymerus* and *Gregoras*; some other to obtain by Faction a Patriarchal Dignity; and lastly, there are some others who have been bred up in *Italy*, have declared for the Pope, and continued faithful to him, being rewarded with fat Livings and Dignities. Our Author discourses largely upon these Heads, and discovers the many Tricks of the *Romans* to win the *Greeks* over to them. He gives us a particular Account of what has been done since the XIIIth Century, and by the Example of some eminent
Greeks,

Greeks, he proves that the Church of *Rome* has no great Cause to glory and brag of that Union.

This premised, our Author examines what we must believe of the true *Greeks*, or Members of the Eastern Church, and of their Union or Divisions with the *Latins*. The first are the *Melchites*, or *Syrians*, not as *Greeks* of Nation or Original, but as being deemed such by their Belief, Rites and Discipline. *Joannes Morinus* owns it; and *Gabriel Sionitus*, and *Joannes Esronitus* say that they hold some Essential *Dogma's* contrary to the Doctrine of the Church of *Rome*: they tell us farther, that they are Enemies of the Pope, and indeed they have a true Hatred for him. The *Georgians* do not agree better with the *Latins* than the *Melchites*, and other true *Greeks*: for, if we may believe Travellers, they hate both the Pope, and the principal Doctrines of his Church. Father *Avitabolis*, who had been a Missionary in *Iberia*, knew it well enough, when he told Pope *Urbanus VIII.* that the *Georgians* hold all the Errors of the *Greeks*.

The *Poles*, who inhabit the *black* or *little Russia*, and the *Muscovites* who possess the *great* or the *white*, must be ranked among the *Greeks*, whom God imployed as the Instrument of their Conversion in the Year 987; and besides their Religion is still at this day the same: They have the same Belief, the same Discipline, the same Rites, the same Liturgy, and own the same Canonical Books; the only Difference between them lies in this, that the *Muscovites* or *Russians* are not so learned as the *Greeks*, and more corrupted in their Manners. These *Muscovites* have such an Aversion for the Pope and his Church, that they can hardly hear his Name, and the Papists are the only Christians whom they will not tolerate in their Dominions. 'Tis true, that towards the latter end of the last Century, in the Year 1595, the *Poles* of the *little Russia*, allured by the fair Promises of the *Jesuits*, submitted to the Pope, but it was upon these Conditions, That there should be no Innovation made in the Religion they professed; That their Priests should be permitted to marry; That the Communion should be given under both Kinds; That they should not be obliged to celebrate the Feast of the *Corpus Christi*; to assist to any Procession; to consecrate their Bells, and to send to *Rome* for the Confirmation of their Bishops. If this be an Union in Point of Religion, I don't know what may be called Dissension.

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But to have a perfect Idea of this Controversy, let us follow our Learned Author a little farther; He most evidently proves, that there are at this day almost an infinite Number of Churches both in *Europe* and *Asia*, which own the Authority of the Patriarch of *Constantinople*, and are divided into *Exarchates*, *Metropoles*, and *Archbishopricks*. The Patriarch of *Alexandria*, Orthodox or Melchite, who resides now at *Cairo*, has under his Jurisdiction the Christian Churches that are in *Egypt*, *Thebais*, *Lybia*, *Arabia*, and *Nubia*. Those of *Mesopotamia*, *Syria*, *Isauria*, *Cilicia*, and in general all the *Melchites*, properly so called, own the Authority of the Patriarch of *Antioch*; and that of *Jerusalem* has Inspection over the Churches of *Palestine*, and *Arabia Petraea* as far as Mount *Sinai*. 'Tis true the Jurisdiction of the Patriarchs of *Antioch* and *Alexandria*, has been much lessened by the Defection of the *Jacobites*, *Maronites* or *Nestorians*, who have made some particular Patriarchs for themselves, or have submitted to the Pope of *Rome*, as part of the *Maronites* have done.

In the last Century a fifth Patriarchate was erected by the *Russians*, and his Authority reaches very far. The Christians under him profess the same Religion as the *Greeks*, and often consult the Patriarch of *Constantinople*.

The Greeks design those five Patriarchs by the five Letters, of which is composed this word *KARAI*, which signifies Chief, for every one of them is the initial Letter of a *Patriarchate*; and so *K* denotes the Patriarch of *Constantinople*, *A* that of *Alexandria*, *R* that of *Russia* (*Ruthenus*), the second *A* that of *Antioch*, and *I* that of *Jerusalem*. Whereupon the Greeks have made this ingenious Remark, That the Roman Pope is so far from being the Head of the Universal Church, that even he is not among the *KARAI*, that is to say, the Patriarchs or particular Chiefs of the Church.

Now to make this Dissension between the Greeks and Latins more sensible, our Author produces the Writings and Confessions of Faith of the Greeks, both Antient and Modern. *Euthymius* in the eleventh Century published his *Panoplia* of the Orthodox Faith against the Hereticks, and in the Catalogue of the Heresies he writes against, you will find many chief Dogma's of the *Romish Church*. *Simeon* Archbishop of *Theffalonica*, now *Salonichi*, wrote a Book in the beginning of the XVth Century against all Heresies,

Heresies, but in particular against that of the *Latins*. The Confession of Patriarch *Gennadius*, which came out in the Year 1454, is no less contrary to the Doctrine of the Church of *Rome*; and the Writings of *Manuel Peloponnesus* towards the Year 1500, against Brother *Francis* of the Order of the *Preachers*, are expressly against Purgatory, Transubstantiation, Papal Hierarchy, &c. The famous *Jeremiah* Patriarch of *Constantinople*, declared himself against the *Roman Catholics* in the Year 1572; and the Writings of *Meletius* Patriarch of *Alexandria* do sufficiently prove that the Author hated the Papists.

Among the Modern Greeks who have opposed the pretended Catholick Church, we find first of all *Maximus Margunius*, who has written two excellent Treatises, one against the *Franciscans*, and the other against the *Jesuits*. *Gabriel Severus* has also distinguished himself in writing against the Tenets of *Rome*. A Physician named *Georgius Corefius* has attack'd and confuted several particular Points of the Doctrine of the Papists; but they were never so much inflamed as at the Confession of Faith published by *Cyril Lucaris*, Patriarch of *Alexandria*, and afterwards of *Constantinople*, in which that Prelate sets down the Belief of the Eastern Church as opposed and contrary to the *Roman*. *Metrophanes Critopulus* drew after him another Confession of Faith, which is look'd upon as *Calvinist* or *Lutheran*. Bishop *Zechariah Gerganus* wrote a Catechism in the Year 1630, wherein he destroys all the Traditions of the Church of *Rome*, and the supream Authority of the Pope. *Meletius* Archbishop and Metropolitan of *Ephesus*, and *Hieratheus Archimandritus* are in the Number of the Greek Authors of this Age, who have shown how far the Greek and Eastern Church differs from that of the *Romans*.

To invalidate the Evidence of the Patriarchs, and Confessions of Faith by which Dr. *Spanheim* proves the Dissension between the Greek and Romish Church, the Papists produce some other Patriarchs who perfectly agree with the Church of *Rome*; such are *Gregorius Mamonantes*, who styles himself Patriarch of *Constantinople*, one *Philoteus*, who assumes the Title of Pope and Patriarch of *Alexandria*, and some others; but our Author destroys the Reputation and Credit of those pretended Evidences by many unanswerable Arguments. The Papists produce also a Confession of Faith, which they call, *The Exposition of the Belief of the whole*

Eastern Church, amended by *Meletius Sirigus*, whereby they pretend to answer the Confession of *Cyrl*; for that Confession of *Meletius* agrees well enough with the Church of *Rome*: but the learned Remarks our Author makes thereupon do plainly shew the Invalidity of this last Proof of theirs.

By what has been hitherto said, it appears that the true Greeks called *Melchites*, live under Patriarchs entirely separated from the Pope, and opposed to the Romish Church; but our Author proceeds farther, and examines the various Sects of the Eastern Nations that have altered the Religion of the *Melchites*, to know whether they agree with the Latin Church: And thereupon he sheweth that the *Nestorians*, *Jacobites*, and *Maronites*, (or at least those that are so called at this day) have no manner of relation to the Romish Church, and much less are they united together under one and the same Chief.

To pass a right Judgment on the Conformity of the Rites and Ceremonies which are observed in the Greek Church and in the *Latin*, we ought, it seems, but to consult their Liturgies; but since the many Alterations they have suffered in their various Editions, they are so suspicious as not to be depended upon.

As to the Doctrine, the Greek and Roman Catholicks using the same Expressions on several Points of Faith, one would think that at least they agree in those Points, but *Dr. Spanheim* has already discovered in the XIVth Tome of his *Introduction to History* on the IVth Century, that tho they agree in the Expressions, their Sense is very different and quite contrary; to which he adds, that the Hypotheses of the Greek Church on the most essential Articles of the Christian Religion, differ very much from the Latin; from whence it follows, that they are still at this day opposed one to another, as some learned *Roman Catholicks* have been forced to own. But if there was between them such an Uniformity and Agreement as the Papists pretend, why do the Roman Catholicks oblige the Greeks who turn to their Church, to abjure their Heresy? And why do the Greeks baptize again the *Romans* who embrace their Communion?

When this Dissension began it is not very certain, because the Authors don't agree upon this Point, but by this Dissertation, their Division must be of near 900 Years standing; the Author treats of the occasion of the same.

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The true Greeks, whom the Church of *Rome* calls *Schismaticks*, acknowledg no other Word of God but what is contained in the Holy Scriptures, and own that *Word* for the only Law and Tribunal to which it belongs to decide Controversies about Matters of Religion, and therefore reject the Infallibility and Authority of the Pope in what concerns Faith and Manners. They can neither be reconciled to the Monarchy of that Pontiff, nor that he should assume the Authority of granting Indulgences, and dispensing with what the Laws of God do precisely command, and permitting what those Laws forbid. They cannot abide the Insolency of the Pope, who styles himself the Vicar of Jesus Christ, the Chief of the Catholick Church, a kind of *Vice-God*: They maintain that such a Creature deserveth no manner of Adoration, and that he has no Power over the Temporals of Princes. They say that the Church of *Rome* does falsely, unjustly, and without any Right, boast it self of being *One, Holy, Catholick* and *Apostolick*; and in short, they disown all the Additions made to the *Apostles Creed* since the 8th Synod held under *Photius*.

Our Author comes next to the great Point of the *Eucharist*. The Papists pretend that the Greeks agree with them, that they believe the Transubstantiation, that is to say, that after the Consecration of the Symbols of the *Eucharist*, there remains nothing of the Bread and Wine but the Species or Accidents, their Substance being changed into the Substance of the Body and Blood of Christ. To answer this, Dr. *Spanheim* does in the first place lay down as an unquestionable thing, that this *Dogma* of the Transubstantiation was not taught in the Church of *Rome* before the Separation of the Greeks. 2. That the word which signifies *Transubstantiation* amongst the *Greeks*, is not to be found in any of their Books. 3. That if they have made use of some Expressions which seem to express the changing of the Symbols into the Body and Blood of Christ, those Expressions can never signify what the Church of *Rome* means, viz. a real changing of Substance, in a word, the *Transubstantiation*. 4. That the Greeks have never said that the Priest sacrifices, nor that he offers an Expiatory Sacrifice for the Living and the Dead. 5. That they call the Lord's-Supper a spiritual Sacrifice in Commemoration of the bloody one that Christ offered on the Cross. 6. The Author brings in for Evidence to prove what he has said, several Greek Bishops, and

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and whole Monasteries, who unanimously declare that they cannot agree with the Church of *Rome* in the Doctrine of the Lord's-Supper.

Dr. *Spanheim* makes many other Remarks to shew the Disagreement of those two Churches on that great Point, nor do they agree better about the Purgatory, the Perfection and Merit of Works: the Greeks also condemn as an impious Boldness the Addition of five Sacraments made by the Papists to the two instituted by Jesus Christ, which, I mean the last, are differently used in the Greek and Roman Churches.

This is the Substance of Dr. *Spanheim's* Dissertation, which is in its kind a very elaborate Piece. I must beg your Pardon for having been so long about it, tho I dare say it is hardly possible to have been shorter, considering the abundance of Learning therein contained.

A

A Pastoral Instruction of the Bishop of Meaux concerning Prayers, in 4°. Paris 1695.

I Acquainted you sometime ago, that *Quietism* makes so considerable a Progress in *France*, that the Archbishop of *Paris* had been forced to condemn some Books and Propositions of theirs by a solemn Decree, which I sent you; but that Decree has proved too weak a Barrier to stop the Current of that Opinion, and therefore the Bishop of *Meaux*, moved by the Duty of his Place, and by the Care he is to take of his Flock, has thought himself obliged to provide them with a fit Antidote against that creeping Distemper.

He tells us that many dangerous Errors concerning Prayer have been lately spread in the Church of *France*, and in his Diocese, and therefore he exhorts the Priests, Curats, and other Clergymen to redouble their Care and Vigilancy in this Juncture, and to oppose those Errors before they take Root: But because that Exhortation would be very insignificant for many of them, he tells them by what Marks those Errors may be known without the help of any great Learning.

The first is, That under pretence of honouring the Divine Essence, these Men exclude from their Contemplation the Humanity of the Son of God, and even the most Essential Attributes of the God-head, such as are *Omnipotence*, *Justice*, and *Mercy*.

The second is an odd kind of Generosity, or Indifferency for Self-interest, which hinders them from asking from God any thing for themselves, even not the Forgiveness of their Sins, and the Gift of Perseverance in Piety.

A third Mark by which these new Doctors may be known, is, that they teach that Perfection consists in suppressing all Acts of Faith, and especially those that a Christian excites in himself by the help of Grace, and that we must preserve but one produced at first, which (by a Consent they call *Passive*) will last as long as we live, without need of being renewed.

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Fourth ; They scorn Mortification, and the Practice of all other Vertues, as a vulgar and common thing, below Men that are perfect.

Fifth ; These new Mystical Doctors commend nothing but extraordinary Prayers ; and they say, that the Perfection of Christian Religion consist in those extraordinary and Enthusiastical Orisons.

These are the five Characters that the Bishop of *Meaux* gives to his Clergy, that they might know the Teachers of those pernicious Doctrines ; and then he proposes them some fundamental Truths in order to oppose those Errors. The principal whereof are,

1. Every Christian in all Conditions and States, though not at every moment, is obliged to make some Acts of Faith, Hope, and Charity ; and is obliged to the *explicite* Faith in God, Maker of Heaven and Earth ; in God, Father, Son and Holy Ghost ; and in Jesus Christ, God and Man as Mediator.

2. Every Christian in all Conditions and States, though not at every moment, is obliged to desire, demand, *explicite* his eternal Salvation, the Forgiveness of his Sins, the Grace of God that he may sin no more, the Gift of Perseverance in Piety, and the Encreasing of all Vertues.

3. It is not lawful for a Christian to be indifferent about his Salvation.

4. The Acts of Faith, and of other Vertues, do not derogate from the greatest Perfection of the Christian Religion.

5. 'Tis not lawful for a Christian to expect that God should inspire him with those Acts by a particular Inspiration ; he needs only the Example of the Saints, and of Faith, always supposing the Grace of God.

6. Mortifications agree with every State a Christian may be in, and are often necessary.

7. Continual Prayer does not consist in a continual Act, but in a continual Disposition to do what God commands, and avoid what he forbids.

8. 'Tis

8. 'Tis not lawful for a Christian, under pretence of a passive Orison, to wait that God should determine him to every Action, by way of a particular Inspiration.

The Bishop exhorts his Clergy to consider these Articles, to instruct their Flocks therein; and by their Doctrine and exemplary Life, to oppose these new mystical Preachers, who have taken their Opinions out of some Books already condemned: Such are, *The Spiritual Guide* of Michael Molinos; *An easy Method to raise the Soul to Contemplation*, by Francis Malaval; *A short and easy Way to make Prayers*; *The Rule of the Associated to the Child Jesus*; *Solomon's Song interpreted according to its Mystical Sense*; *The True Representation of the inward State*; and, *Orationis Mentalis Analysis*, &c. per Patrem Dom. Franc. La Combe Tonnensem.

I wish you may apprehend my Meaning; for really 'tis very difficult to write intelligibly of these dark Matters, by the same Reason that *Lucretius* found it difficult to write in Latin of Philosophy,

Propter egestatem Linguae, & rerum novitatem.

But the *Egestas* of our Tongue, must be only understood about these Enthusiastical and Mystical Businesses.

An Abstract of a Letter written from Colmar in Germany, by Monsieur Drowin, Chirurgion of Paris: Giving an Account of a curious Observation concerning an extraordinary Distemper of a Woman, who had Caterpillars in one of her Ears.

A Woman of this Town of Colmar, called Margaret, about 42 Years of Age, Wife to Michael Stoefflin, a Skinner by Trade, was taken with a Fever on the 27th of August 1694, when she was a coming from her Garden; whereby over-working, she had put her self into a great Heat. The Night following she felt a very great Head-ach, attended with Swooning, and at last with Vomiting. The Physician who was sent for the next Day, caused her to be let Blood, to prevent ill Consequences; but few hours after the Bleeding, the Fever came again upon her with a more violent Head-ach than before; which was followed with so copious a Sweat, that thereby losing much of her Spirits, she fell several times into a Syncope, that was thought to be mortal. When the Fever was somewhat abated, a Clyster was given her, and at Night a quieting Julep; whereby the Violence of her Pains was something mitigated.

Notwithstanding all this, her Fever begun a-fresh in the usual manner, and lasted until the 5th of September; when the Patient found her self a little better, though her Head-ach did continue. On the 8th of the same Month, the Fever came on again more fiercely than ever; and she began then to complain of an extraordinary Pain in her right-Ear; where, as she said, she felt something as if it was gnawing the inside of that part. Her Pain was attended with a great buzzing, and so sharp and frequent pricking, that she fell several times into a Syncope, and would have
hardly

hardly come again to her self, had not People about her been very careful.

She had afterwards Ease for some days, and Dr. *Glexin* her Physician, whose Merit and Capacity are well known, thought fit to purge her during that Interval; and thereby she was somewhat more eased. However, a few days after, the same Symptoms coming again, a Blister was applied to her Neck, and an Anodyne Cataplasma behind her sick Ear; which did her so much Good, that she was able to go about her Business.

About the beginning of *October*, her Distemper returned upon her with such Shootings and Prickings in her Ear, that she was obliged to put in it some Oil of bitter Almonds, of Wormwood, *Aqua vita*, and the like; which produced so good an Effect, that in five days after, there came out of her Ear *six living Caterpillars* of different Bigness and Colour.

Some of them were three or four Lines big, and five or six long; and the smallest had between two and three Lines in bigness, and between three and four in length: The biggest were all over white, and the smallest were speckled with red and white. We cast them into luke-warm Water, and they swam over the same. Some others of the same Size came out afterwards, making in all fourteen.

About the end of *October*, the Patient felt her Pains again; which made her think that some of those Insects remained behind, which proved very true: For having somewhat roughly thrust her Finger into her Ear, she did thereby occasion a considerable quantity of Blood to come forth; wherein appeared a *Caterpillar* alive, of the nature of those mentioned by *Blancard*, a Dutch Physician, in his Treatise of *Insects*, Chap. 11. but to which he gives no particular name, though some will call them *Land-Surveyers*; because raising themselves, and standing upon their Fore-legs, they bend their Bodies, which they shoot or stretch forwards as often as is requisite for Progression.

This Caterpillar was between eighteen and twenty Lines long, and about five or six Lines big. Its Belly was coloured with green and yellow Streaks, and the Back with red, green and brown. The whole Body thereof was covered with a kind of Down of a good length. It had six Feet, *viz.* four next to the Head, two

of each Side, and two next to the Tail, one of each side. Its Head was armed forwards with a Pair of Horns, not unlike those of a Snail, and was flat. Its Eyes were black, and bearing outwards; and the Tail was somewhat in figure like that of a *Carp*.

As soon as that Caterpillar was out of the Ear of the Woman, all Symptoms did cease, and the Patient found her self thoroughly cured, there being no sign left of her having been sick. She hears very well; and 'tis very observable, that she has always heard with that Ear as plainly as she did with the other that was well.

This Woman has constantly said, that something was got into her Ear; and doubtless it was a Caterpillar, or else a Butter-fly, which laid its Eggs within her Ear, where they may have been kept by the viscous Matter that sticks to the Inside, and at last be hatched by the natural Heat of that Part. However, I leave it to those that are more Learned than my self, to tell us how, and what those Animals could feed upon; in what Apartment they have lodged so long without stopping the Hearing, and why they have not been sooner perceived.

I shall be glad to have your Opinion upon this Point; and if you are so kind as to write to me about it, and give me leave to publish your Letter, you will oblige at the same time several inquisitive Persons.

De

De Arte Graphica : *The Art of Painting, by Ch. A. Du Fresnoy, with Remarks. Translated into English : Together with an Original Preface, containing a Parallel betwixt Painting and Poetry ; by Mr. Dryden. As also a short Account of the most eminent Painters, both Antient and Modern ; continued down to the Present Times, according to the Order of their Succession ; by another Hand.*

In Quarto, London ; Printed for William Rogers, at the Sun in Fleet-street against St. Dunstan's Church, 1695.

THE Name of Mr. *Dryden* inserted in the Title-Page of this Book, is sufficient of it self to recommend this Work to the reading of all ingenious Persons : For since he has not thought it below him to bestow two Months of his time about the translating of it, the Original must needs be good ; and who shall question the Excellency of the Translation, since it comes from so great a Master ?

But besides, the Subject-matter of the Book is great and noble. Mr. *Du Fresnoy*, who was both a good Poet and a great Painter, has included in this Latin Poem, which consists of 550 Verses, all the Precepts and Rules of Painting ; and has so nobly and judiciously handled this Subject, that for ought I know he has omitted nothing of any moment, and told nothing which did not deserve to be known. Mr. *Dryden* has given us in Prose, the Translation of that Poem ; which must needs be very acceptable to such Lovers of Painting, who do not understand the Original, and to those too who are acquainted with the Latin Tongue ; for the Learned Translator has given a great Light to several Places that seem pretty

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pretty dark in the Original, either because of the Difficulty of the Subject, or of the narrow Bounds the Author had prescribed to himself.

Having lately given you an Account of the Book of *Franciscus Junius de Pictura veterum*, I shall not trouble you at this time with Remarks about Painting it self. *Du Fresnoy* tells us as well as the other, that *Invention* is the first part of Painting, *Design* or *Drawing* the second, and *Colouring* the third; and that a Painter cannot be a perfect Master in his Art, unless he excels in those three Parts. He gives judicious Precepts upon these three Heads; and concludes by several Advices to young Painters, which shew them the Way they are to go by, to come to perfection. The Original Poem is printed on one side, and the Translation on the other.

A French Man who was a Friend to Mr. *Du Fresnoy*, is the Author of the Remarks on the *Art of Painting*, mentioned in the Title-Page, and he printed them together, with a Translation that he made of the Latin Poem. They are full of Learning, and very much help the Readers who have little Acquaintance with Painting. Next to these Remarks, is the Judgment that Mr. *Du Fresnoy* passes upon several Painters.

The latter Part of the Book is a short History of the most famous Painters both Antient and Modern, with a Character of their Manner of Painting; and an Account of their Countries, and of the Time they flourished. This Catalogue exceeds that given us by the Learned *Greevius*, in the last Edition of *Junius*.

You will perhaps think it strange, that I should mention last of all the learned Preface Mr. *Dryden* has prefixed to this Book; but really I don't look upon it as a Preface, but rather as an excellent Treatise which may stand by it self. The Parallel he makes between Painting and Poetry, is far beyond what others have attempted: There you will see those *two Sisters* in their natural Beauties, and Poetry and Painting it self drawn after Life. I know my self too well to presume to say more upon this Preface, and therefore I refer you to it.

Ehre-

Ehregot Daniel. Colbergii in Universitate Gryphiswald.
Prof. Ord. de Origine & Progressu Haresum &
Errorum in Ecclesia Specimen Historicum, sumptibus
Christoph. Weidneri Bibliop. Nivemoritani 1694. in 4^o.

THE Author of this Treatise promises to oblige the World with a curious Book under this Title, *Regnum Tenebrarum ex Aristotelica Philosophia & Theologia commistione enatum*; and in the mean time he presents us with a *Specimen* of the old Heresies, that owe their Birth to the Philosophy of *Plato*, which he afterwards compares with the Dreams and Visions of our Modern *Fanaticks*. He begins this Inquiry with the Opinions attributed to *Simon Magus*, *Alexander*, *Ebion* and *Cerinthus*, and employs the latter part of his first Chapter in disputing against *Becmanus*, who in his *Political Meditations*, endeavours to prove that the Community of Women allowed and recommended by *Plato*, must not be understood of a Community of Bodies, but a Community of Works. *Colbergius* is of another Opinion, and brings in many Arguments, Proofs and Quotations of Authors, to shew that *Plato* really meant a Community of Women in the first sense.

In the second Chapter the Author treats of the *Gnosticks*, *Nicolaitans*, *Ophiti*, *Caini*, & *Sethiani*, and of their strange Opinions, and then endeavours to prove against *Heraclitus* and *Kortholdus*, that they really hold such Tenets, and that what *Epiphanius* and others have wrote of the horrible Mysteries of the *Gnosticks*, must not be looked on as false Reports or Fables as they have thought.

The third Chapter treats of the *Gnosticks Carpocratians*, and the 4th of the *Gnosticks Valentinians*; and mentioning the Disciples of *Valentinus*, he takes occasion to speak of *Bardeanes*, whom *Danaus* in his Notes on St. *Austin's* Book *de Haresibus*, and St. *Austin* himself, say to be the Author of an heretical Book concerning *Fate*. However our Author vindicates him, and sheweth that St. *Jerom* and *Eusebius* have commended the Dialogue written about *Fate*, by *Bardeanes*; and that by a Fragment of the same which is contain'd in the Evangelical Preparation of *Eusebius*, it appears that
Barde-

Bardefanes was guilty of no Heresy on that Point. He discourses in the same Chapter of the *Severiani*, and differs again from *Danaus*, who mentions two *Severus's*, one who was Successor to *Talianus*, and the other Disciple of *Apelles*.

The other Chapters of this Book treat of the *Marcionita*, *Manichei*, *Origeniani*, wherein the Author gives a pretty large Account of their Errors, which he owns to have been taken for the most part from *Horbius*, and then concludes his Book with a particular History of the Heresies that the Doctrine of *Origen* has brought forth into the World.

Books lately printed at London.

ADvice to the Young : or the Reasonableness and Advantages of an early Conversion to God, demonstrated in three Discourses on *Eccles. xii. 1.* By *Joseph Stennett*. Sold by *Andrew Bell*. Price 1 s. 6 d.

A Defence of the Archbishop's Sermon on the Death of the late Queen, and of the late Archbishop *Tillotson*, the Bp of *Litchfield* and *Coventry*, the Bp of *Ely*, the Bp of *Salisbury*, Dr. *Sherlock*, Dr. *Wake*, Mr. *Fleetwood*, and others.

A short Discourse of the Rise, Nature and Management of the Small Pox, &c. By *T. Byfield*. Both printed for *J. Harris*.

Novum Lumen Chirurgicum vindicatum : or the New Light of Chirurgery vindicated from the many unjust Aspersions of some unknown Calumniators : By *Jo. Colbatch*, Physician. Printed for *D. Brown*.

Mediocria ; or the middle way between Protestant and Papist, in a Paper of Justification : By *J. Humphrey*. Printed for *T. Parkhurst*.

A Sermon upon the Death of the late Queen of *England*, preach'd by *Isaac Claude*. Printed for *John Dunton*.

A Vindication of the Divine Perfections, illustrating the Glory of God in them, by Reason and Revelation : By a Person of Honour. Printed for *Brab. Aylmer*. Price 4 s.

The present State of *Europe*, containing an Historical and Political Account of the Interests, Pretensions and Transactions of the several Courts : Continued Monthly from the Original publish'd at the *Hague*. Printed for *Henry Rhodes* and *J. Harris*. Price 6 d.

Remarks

A Catalogue of Books lately publish'd.

Remarks of an University-Man upon a late Book falsely called, *A Vindication of the Primitive Fathers, against Gilbert, Lord Bishop of Sarum*: written by Mr. Hill of Killmington.

Animadversions on Mr. Hill's Book, entituled, *A Vindication of the Primitive Fathers, &c.* in a Letter to a Person of Quality. Both printed for Rich. Chiswell.

A Funeral Oration upon the most High and Potent Lord, *Francis Henry de Montmorancy, Duke of Luxemburg, &c.* pronounced at *Paris* the 21st of *April* 1695. by *Father de la Raie*. From the French Original. *London*, sold by *Richard Baldwin*.

The Life of Count *Ulfeld*, Great Master of *Denmark*, and of the Countess *Eleonora* his Wife, done out of French, with a Supplement thereunto, and to the Account of *Denmark* formerly published.

Two Essays sent in a Letter from *Oxford* to a Nobleman in *London*: The first concerning some Errors about the Creation, general Flood, and the People of the World, in two Parts. The second concerning the Rise, Progress, and Destruction of Fables and Romances, with the State of Learning: By *L. P. M. A.* sold by *Rich. Baldwin*.

De Ludis Orientalibus Libri duo, quorum prior est duabus partibus, viz. 1. *Historia Shahiludii Latina*: deinde, 2. *Historia Shahiludii Heb. Lat. per tres Judæos*. Liber posterior continet *Historiam reliquorum Ludorum Orientis*. Horis succisivis *Tho. Hyde, S. T. D.* 8^o. *Oxon. è Theatro Sheldon*.

Julii Cæsaris Portus Iccius illustratus: sive, 1. *Guliel. Somneri ad Chaffletii librum de Porto Iccio responsio*, nunc primum ex MS. edita. 2. *Caroli du Fresne dissertatio de Porto Iccio*. Tractatum utcunque Latine vertit & nova dissertatione auxit *Edm. Gibson A. F.* *Oxon. è Theatro Sheld.* Both sold at Stationers-Hall, and by the Booksellers of *London* and *Westminster*.

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An exact Journal of the Victorious Expedition of the Confederate Fleet the last Year, under the Command of the Right Honourable Admiral Russell. London, printed for J. Whitlock. Price 6 d.